Numb. 89.

The British Apollo.

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From **Wedneſday** December 15th. to **Friday** December 17th. 1708.

WHereas our Paper on *Wedneſday* next, will end the Quarter, being after St. *Thomas's Day*, ſuch as will be ſo kind as to pay then, we ſhall eſteem the moſt Generous Encouragers of our Undertaking; by reaſon that, our Subſcribers being increas'd, near a third part in Number ſince *Michaelmas* laſt, prompt Payment will much eaſe our Servants in their Walks, and render them more capable of performing their Service to Univerſal Satisfaction.

Q. *Gentlemen, Pray let me know, whether it be lawful to play at Cards or not; and if it is, how muſt we play without a breach of any of the Commandements.* A. B.

A. To Play at Cards is, Undoubtedly, an Innocent Diverſion, ſo it be Confin'd within it's proper Boundaries. And therefore Cards ſhou'd not claim too great a Portion of your time, ſhou'd not get the Aſcendant of your Heart, ſhou'd not make you Greedy of Filthy Lucre, ſhou'd not Tempt you, either to Deceit, or Paſſion.

Q. *May Second Couſens Marry?*

A. Since Second Couſens are not within the Prohibition ſpecified in the 18th Chapter of *Leviticus*, nor in the Cannon of the Church, which is a Tranſcript of the ſaid Chapter; and ſince withal they are a Second Remove from the Prohibited Degrees, we ſee no Shadow of a Scruple, why they may not *be joyn'd together in Holy Matrimony.*

Q. *You will oblige me with a matter of no ſmall concern, if you will acquaint me with the Duty incumbent upon Godfathers and Godmothers.*

A. There is ſcarcely any thing of more Important Conſequence, with regard either to the Spiritual Welfare of Immortal Souls, or the Temporal Advantages of the Publick, than the Education of Children *in the Nurture and Admonition of the Lord.* And that the whole Nation in General, and this Metropolis in Particular, are Highly Senſible of This, we are Aſſur'd from the Erection of ſo many Publick Schools (a Truely Noble and Glorious Undertaking, and therefore Worthy our Beſt Encouragement) for the training up Poor, Helpleſs Children in the Principles of Religion; Children, who make ſuch Wonderful Advances *in the Knowledg of our Lord Jeſus Chriſt*, that we may Juſtly ſay of them, in Alluſion to St. Paul, *in Malice they are Children, in Underſtanding they are Men.*

And therefore our Mother Church has both Prudently and Piouſly Enjoyn'd, that Certain Perſons, under the Relative Titles of Godfathers and Godmothers, ſhall ſtand Engag'd for the Chriſtian Education of Baptized Infants. And Thus (on Suppoſition, that theſe Spiritual Relatives Diſcharge their Duty) if Parents Dye, the moſt Melancholy Conſequence of their Deceaſe is happily Prevented; if Parents are Negligent, their Negligence is Retriev'd by ſo Provident a Care. And that there may be the Greater Security for the Culture of ſuch tender Plants, in her 29th Canon She ſays, *no Parent ſhall be urged to be preſent, nor be admitted to anſwer as Godfather to his own Child.*

And ſince She has appointed in her Office of Publick Baptiſm, that Godfathers and Godmothers ſhall Anſwer for the Child, that it ſhall Perform, and therefore Previouſly Learn it's Duty, it is matter of wonder and ſurprize, that ſo Many, as ſoon as the Chriſtning is over, think their Work is Done; that they ſo Immediately forget the Sacred Promiſe, they had Made, the Solemn Engagement, they had Entred into, in the very Houſe of God, in the more Eſpecial Preſence of their Heavenly Father.

But that they may not Plead Ignorance of what they are to do, the Church has given them Plenary Inſtructions at the end of the foremention'd Office. To thoſe Inſtructions therefore we Refer you.

But as the Laſt thing, She Reminds them of, is that of Bringing them to the Biſhop to be Confirm'd, ſo this Neceſſary Particular is, what they are more than Ordinarily Careleſs of. And yet one wou'd Imagin, that they ſhou'd have a more than Ordinary regard to this, ſince after Confirmation they have Concluded ſo Weighty a Concern, their Office Ceaſes, their Sureтiſhip Expires.

But ſince they are under an Obligation to obſerve, that their God children be Inſtructed in the Duties of Religion; ſince the being able to Read is not only Uſeful, but Neceſſary to ſuch Inſtruction, it thence conſequently follows, that they are oblig'd (if their Circumſtances will permit) to be at the Expence of ſending them to School, in caſe the Parents are not able to Defray ſo Expedient a Charge.

But it may not be amiſs to Remind you of a Duty, Antecedent to your Undertaking for a Child in Baptiſm. Take it therefore in the Church's words

(namely, in the latter part of the foremention'd Canon) *Neither ſhall any Perſon be admitted God-father, or Godmother to any Child at Chriſtning or Confirmation, before the ſaid Perſon ſo Undertaking hath receiv'd the Holy Communion.* And this is a very Prudent, a very Uſefull Caveat. For the Perſons, who have been hitherto Non-Communicants, are arriv'd at Years of Diſcretion, or they are not. If the Negative be True, is it Fit, that Babes ſhou'd ſet up for *Teachers of Babes?* If the Affirmative, ate They Proper Perſons to take care, that Children be Inſtructed in all the Neceſſary Duties of Religion, They, who are Themſelves Deficient in ſo Weighty a Matter, ſo Important a Concern.

Q. *Whence is the Word Parliament deriv'd?*

A. The Word is of French Original, and is Deriv'd from the Word *Parlement*, which ſignifies, Diſcourſing, Conferring or Converſing with. And this is again Deriv'd *a Parler la mente*, to ſpeak ones mind; becauſe in Conferences we declare our Sentiments.

Q. *A Young Lady of good ſenſe was lately bitten by a Mad Dog, and thereby became Mad, and in the Violence of the Diſtraction, She often Barks and Bites at Perſons like a Dog: Pray give ſome better and fuller Reaſons, than are uſually given on this Occaſion. Talk not of the Infected Blood, diſlocating Reaſon, and clouding the Soul,* &c. *leaſt you give the Atheiſts, and Phyſicians too much Cauſe of Triumph.*

A. If we ſay, that in this State of Union, the Soul in a great manner depends on the Body in her Functions, that is ſo far from giving any matter of Triumph to the Atheiſts, that on the contrary it is a convincing Proof, of the Exiſtence of a God, who alone can eſtabliſh ſuch a dependance. For as we cannot conceive how the Body, which is an extended Subſtance, can act upon the Soul, which is unextended, and yet we find continually that it does, and ſo *vice verſa*, we muſt needs have recourſe to the Will of an Almighty Being, who in his Infinite Wiſdom hath ordered it ſhould be ſo. This undeniable Principle being laid down, Phyſicians ought not to be look'd upon as Atheiſts for ſaying, that the Venom infuſed into the Blood and Spirits by the biting of a Mad Dog, having made them both ſomewhat like to thoſe of that Animal, the Soul is likewiſe affected in ſuch manner as bears the Character of the Nature of that Venom; and no better Reaſon can be given of the Deplorable Caſe of that Unfortunate Lady.

Q. *Why ſhould a Ruſh Candle burn longer than a Cotten one?*

A. Becauſe Ruſh is a more ſolid and compact Body than Cotten, and therefore it's Particles not ſo Eaſy of Separation by the Inſinuating Flame.

Q. *Gentlemen, To a Lady of what Fortune, may a Young Man (of equal Merit, as to Family, Age, Perſon, Senſe and Humour) make his Addreſſes, without having reaſon to fear his being rejected for meanneſs of Circumſtances, being now worth* 500 l. *and a Gentleman like Profeſſion, that brings him in at leaſt* 150 l. per Annum, *and in all Human Probability will become ſtill more profitable; or what Fortune does ſuch a Man deſerve with a Wife?*

A. If the 500 *l.* was left you by your Friends, and not obtain'd by your own Induſtry, and your Profeſſion ſuch, as She can by no means manage in Caſe of your Deceaſe, we think 500 *l.* with a Lady pretty fair. If She (in ſuch Caſe) can manage it as well as your ſelf, and it be on a ſolid Foundation, and a growing Buſineſs, you may expect 800 *l.* but if the 500 *l.* be of your own getting, and She can alſo hereafter manage it, we think you deſerve 1200 *l.* If your Profeſſion may be manag'd without a Stock, ſo that you may otherwiſe improve Her Fortune and your own, you may expect more.

Q. *Gentlemen, Your Opinion and Advice is deſired in a Query Relating to Publick Good, and therefore not attended with any Apology.*

On a ſmall Iſland or Rock in the Sea, at ſome Leagues diſtance from Land, is to be built a Beakon or Sea-mark, of a conſiderable Bulk and Height. Query, what Colour is moſt proper to paint the ſaid Beak with, to Render it moſt perceptible to the Eye, at the greateſt Diſtance.

A. Not Blew nor Green, thoſe Colours agreeing too much with the Air and Water; nor White nor Yellow, ſince they hold too great an Analogy with Light, therefore we judge a ſtrong Red the moſt proper for the Sight to terminate againſt, the others appearing more like a *Medium* for the Sight to paſs through.

Q. *Pray, what particular Sign is it, when any one's Noſe bleeds three ſingle drops of blood.*

A. We think it the Sign of an Unwiſe Man in the Perſon, who is ſo Superſtitious, as to take notice of it.

Q. *Gentlemen, I am very often troubled (when I am, as one may ſay, between ſleep and awake, which may properly be called ſlumbring) with a grievous weight, by reaſon of which, I am not able to ſtir neither hand nor foot, and have not the power of ſpeaking; which, when it firſt troubled me, I was very much ſurpriz'd; but being often uſed to it, it is not ſo frightful. It would be no ſmall Satisfaction unto me to know the Cauſe thereof, which is the humble requeſt of your Queriſt* Jo. Som.

A. This Diſorder of yours is that, which is call'd *Incubus*, or the *Night Mare*, and it is cauſed, as ſome will have it, by thick, Melancholick Blood; but we rather impute it to Malignant Vapors Aſcending to the Brain, and ſo affecting the Nerves, as to hinder the Influx of the Animal Spirits to the Heart, and Organs of Reſpiration: So that the Motion of the Heart, and *Pneumonick* Veſſels, being hardly performed, the Blood is in a Manner ſtagnated, and Occaſions that ſenſe of Weight, and other Symptoms above mention'd.

Q. *Pray ſend me an Anſwer, whether you do not think all Old Maids would Marry, if they could get Husbands.*

A. We are of Opinion, that there are very few, but at one time or other might have marry'd; and that if they cou'd have ſo much command over their Youthful Inclinations, as to forbear to enter into a State of Subjection, and give up the Poſſeſſion of all they have to gratify them, they may much eaſier retrain in Years of greater Experience.

Q. *What is it that Engenders Lice, and why ſome Folks do breed them, and others are entirely free from them?*

A. As to the Ordinary Generation of Lice, it is commonly imputed to filth and naſtineſs, and a corrupt moiſt Humor, which is animated by the Heat of the Body. But there is Another Sort of Louſineſs, which is purely a Diſeaſe, ſo that Notwithſtanding the Patient ſhould bath and ſhift every Hour in the Day, yet will theſe Vermine abound: And this is ſuppos'd to proceed from Excrementitious and Prætternatural Humors, communicated from the Blood to the *Cutis*, where breaking out into ſmall Puſtules, the Lice are Engender'd, and thence Extruded.

POEMS.

Q. *WE are convinc'd that God is good:*
For He doth give us daily food.
We know His Pleaſure is to Save:
Becauſe He made his Son a Slave. *And*

And we believe, that true Delight
Lies in a World, that's out of ſight.
That if in Faith we quit our Breath,
We gain Immortal Life by Death.
We know likewiſe this World's a Cheat,
We find it's Joy ſo ſoon retreat.
Nay, at the beſt we do but ſhare
Our good, with a vexatious Care.
Then why ſo ſlow, ſo loath to leave
This Earth, that we may Heaven receive.
This Paradox, Apollo, *pray Explain,*
How in one Soul theſe different Paſſions Reign.

Cæleſterreſtris.

A. No *Friends* on Earth ſo Cloſe are Joyn'd,
As Human Body to the Mind,
Which *Sympathize* in ev'ry thing,
Together Laugh, Grieve, Sigh, or Sing:
Of *equal Joys* in all partake,
And *Suffer* for each other's Sake.
And is it ſtrange, when theſe muſt Part,
That *Nature* ſhockt, ſhou'd give a Start.
And when theſe Ancient, Deareſt Friends
Muſt part, for ſuch vaſt different Ends.
Whilſt One Aſcends yon Azure Skie,
The Other 'n Earth, muſt Mouldring Lye;
And yet a firm and vig'rous *Faith*
A Pow'r ſo wondrous ſtrength'ning hath;
That ev'n in *this ſad Parting*, 'twou'd *Relieve*,
Since always 'tis *Defective*, when we *Grieve*.

Q. *Tell me, why Huntſmen, when laid down to ſleeep,*
Cannot their active Minds in ſlumber Keep;
But to the Woods and Caves will take their way,
And Hunt by Night, what they had caught by Day.

A. When We to ſpecial things our Thoughts Re-
(ſtrain,
Thoſe Thoughts leave Obvious Traces in the Brain.
No wonder then, the ſubtle Spirits Greet
Thoſe parts, Where They an Open Paſſage Meet.
And when They thro' the ſame Apertures Dance,
The ſame Ideas in our Souls Advance.

Q. *Pray,* Apollo, *tell me, why*
That there ſhould be in Sympathy,
So agreeable an Harmony.

A. Where ſhou'd a Tuneful Conſort be,
But where the Parts do All Agree,
And what is That, but Sympathy?

Q. *Behold! Behold!* Apollo, *ſee,*
A Suppliant here with bended Knee,
And Hands extended to your Deity.
Offering up Sacrifices to your Shrine,
And raiſing Trophies to you moſt Divine,
In hopes you will not now my Cauſe reject,
And on my former Troubles once reflect:
But ſatisfy my poor Dejected Mind,
If in your Recipe's you can but find
A Cure, for one with Pox and Gout afflicted,
And by moſt wiſe Phyſicians now rejected.
Left to Deſpair obtaining of a Cure,
And forc'd with Patience Cruel Pains t' endure;
Raging in every Limb and every Part,
From Head to Foot, from Hand to Heart.
Twice have I undergone a powd'ring courſe,
But yet ne'er better, for I ſtill grow worſe.
Now if you don't extend Manum Sanantem,
I'll hang my ſelf. Yours, Henry Rogantem.

A. Since Powd'ring Courſes cannot move your
(Ills,
But theſe your Ailings fail the Doctors Skills,
Your own Preſcription practice then, The Rope
It cures Deſpair, and cancells Flatt'ring Hope.
Hemp is a Sovereign Balm for Ev'ry Woe,
And what you ought t' have taſted long ago.
And tho' 'tis late, yet *better late than Never,*
One Doſe thereof prevents Returns for ever.

Q. *Tell me, you ſprightly Blades, that follow*
The Trade of Alderman Apollo,
Who Tag together Rhime and Proſe,
As Botcher patches up old Cloaths.
To feed on Folly, You, whoſe hard Caſe is,
As Birds of Prey upon dead Carcaſes.
Whoſe Diet is a Dedication,
A Mercenary Proclamation
Of this Belle's Air, and that Beau's Faſhion.
You, who to Heav'n, My Lord, can raiſe,
And for his Meat, feed him with Praiſe:
Tell him how Wit flies from his Tongue,
Like Lightning ſwift, but much more ſtrong.
With what a Paſſion Love he writes,
With what ſharp Teeth his Satyr bites.
In his ſhort Poem, that there's much meant,
And ſo for Victuals ſell your Judgment.
Tell me the Reaſon, tell me, whence
Proceeds that great Good, Impudence.
Why is our Portion ſo uneven,
Why more to ſome, than ſome is given.
Why Men of the ſame Fleſh and Blood
Should ſhare unequally that Good.
Whether Nature, whether Art,
Does that Quality impart?
Tell me but this, and I will allow
You true Sons of old Dad Apollo.

A. You, who tax us with Dedications,
And mercenary Proclamations;
(Things ne'er by us once thought upon)
And with that Notion, blunder on.
In thoſe bright Thoughts of *Belle's* and *Beau's*,
From *Authors filch'd*, each *Novice* knows;
Who not ſo much, your Charges make
In *Satyr keen*, as for *Rhime's* ſake;
Whilſt in your Brain, You Forge a Gyant,
And then with wondrous Courage, fly on't.
Who come like Maſter of a Riddle,
Or *Off-hand* Man upon a Fiddle;

And

And earneſtly our Aid implore,
To *Sol-ſa*, what you knew before ;
To give you the true Genuine Nature
Of *Impudence*, It's Growth and Stature.
You, who have traverſt all it's Parts,
All its Direct and Oblique Arts ;
T' aſſault on Suppoſition, long ſince
Condemn'd by all the Wiſe for Non-ſenſe ;
Whilſt you Imagine in your Fights,
That that which never *touches*, *Bites* ;
All we ſhall Anſwer to your Blunder,
In this Fine Knowledge, We'll knock under.

SIR,

THE Advices from Venice Decem. 8th. are, that from Bologna they write, the Imperial Troops are in poſſeſſion of all the Poſts of Romagna ; that the Blockade of Fort Urbano is continued, and that they impatiently expect the Succeſs of the Negociations of the Marquis de Prie at the Court of Rome. That from Modena 'tis adviſ'd, that the Troops detach'd from Piedmont for the Eccleſiaſtical State, were continually paſſing that way : That 3000 Pruſſians were arriv'd in the Bologneze with 24 Cannon, and that a good Number of Regular Troops of the Duke of Modena are poſted with ſome Militia along the Panaro. The Letters from Milan of the ſame Date, give an account, that 1200 men, who were embark'd at Final are ſail'd for Barcelona; and that according to the advices from Rome, the Accommodation with the Imperial Court is in good Forwardneſs : That four Perſons, who were formerly made Priſoners by the Imperialiſts in the Kingdom of Naples, have been exchang'd ; but the Duke d' Eſcalona continues ſtill a Priſoner. That from Leghorn they adviſe that Sir Edward Whitaker, who hath detach'd ſeveral Ships to Cruize, is ſtill in their Road; That 3 of the Cruizers that were about the Boco of Piombino, have ſav'd the German Garriſons upon the Tuſcan Coaſt, which were in Danger : That the Enemy from Porto Longone and Porto Ercole, having taken 3 Towers near Porto Stefano, and were Bombarding the Town of Orbitello, were retaken by the three men of war, inſomuch that the Enemy retir'd from before Orbitello, and got into Porto Ercole ; where there are 600 men, who according to the Report of Deſerters, want Proviſions, and expect the coming of two Gallies from Civita-vecchia with ſome ; and 'tis thought they will not attempt to return, for fear of being taken by the Britiſh men of war, who are upon the Watch for them : That the Pope's Galleys, that were to Tranſport 3 Regiments rais'd in Avignon, are ſtop'd, for fear of the Britiſh Cruizers. That from the Duke of Marborough's Camp Dec. 20th. 'Tis adviſ'd that his Grace that Morning remov'd his Quarters from Melle to this Place, that the Cannon and Ammunition which came up the Scheld from Holland, are landing at Melle, and thoſe from Menin below Deynſe ; and ways are making, in order to their being drawn to the Batteries as ſoon as every thing can be got ready for it ; that the French continue reſolv'd to defend Ghent ; That the Troops have taken their appointed Poſts, for the Blocking up and Attacking Ghent, before which place the Trenches will be Open'd in 3 or 4 days time. That the Commiſſaries for the exchange of Priſoners, are now aſſembled at Leuſe, in order to put in Execution the Articles lately agreed upon in the Conferences held at Turcoin ; and accordingly, ſuch of our Men as were Priſoners at Tournay are already exchang'd. Which concludes all from Yours, *&c.*

Whereas great Numbers of Perſons come to our Printer, for our Six-penny Quarterly Book, we thought fit to give notice, that we deſign to diſpoſe of none of them but to our preſent Subſcribers, and thoſe who will become ſuch, before they are all gone, who may have them of our Servants in their Walks.

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